

CHAPTER XII.

REFORMATION AND REVOLT IN ENGLAND.

HUMANISM, which produced in More a political and social reformer, imparted in England, as elsewhere, a stimulus to the reform of the Church. Its pioneer was Duke Humphrey of Gloucester, who already, in the first half of the fifteenth century, was an ardent patron of the new Italian culture, and not only acted the part of the Maecenas of young Italian scholars, but brought some of them to England. "Around him," to quote Mr Einstein, the latest historian of this obscure subject, "were grouped the other scholars of the age in England. His *protege* was Thomas Beckington, bishop of Wells, and a doctor of laws of Oxford, who corresponded also with many learned Italians. . . . His letters reveal quite a little group of English humanists—such men as Adarn Mulin, Thos. Chandler, and W. Grey." Gloucester and his *proteges* did not achieve much in the effort to revolutionise education and culture, but they collected books and manuscripts, and pointed out the way for others to follow. Englishmen had been accustomed throughout the Middle Ages to resort to Italy in quest of knowledge, and at the University of Bologna there was an English "nation." But from the middle of the fifteenth century onwards English students like Grey, Free, Flemming, Gunthorpe, and Tiptoft, Earl of Worcester, were attracted beyond the Alps by the craving for the humanist rather than the scholastic learning. They were followed later by Selling and Hadley, two Canterbury monks, who first visited Italy in 1464. It was Selling, the translator of one of Chrysostom's works, who taught Linacre Greek in Christ Church School at Canterbury. Linacre and Grocyn perfected their knowledge by attending the prelections of Politian at Florence, and this knowledge they imparted to a group of ardent students at Oxford, on their return from Italy in the last decade of the